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THE
HARMONIE OF
the LAWE and the
GOSPEL.

Wherin is plainly shewed,
that howsoever they differ in time
and some other circumstances,
yet in substance they are
one & the same.

And

*By waie of application, the pretended anti-
quitie of Poperie is discovered, and
found to be a meere novelty :*

Delivered in a Sermon at *Pauls-crosse*, the 9.
of Aug. 1607. by GEORGE CRESVELL,
Minister of Gods word.



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1607.





TO THE RIGHT

Honourable Sir *Thomas West*,
Knight, Lord Lawarre, all
peace, prosperitie,
and happinesse.



Right Honourable,
hauing at the re-
quest of a religi-
ous Knight (an
Alderman of the
Cittie of London) gathered this
my Sermon into writing, and de-
liuered him the Copie; I was soone
after desired (nay, importuned) by

The Epistle

others (my worshipful good friends)
to giue consent for the printing of
it. Which, when I could not, in good
manners (as I thought) farther put
off; I was at length induced to con-
descend vnto: the rather, both in
regard of the benefit, which by this
my weake meanes may growe to
the Church of God: as also, that
(by seeking shelter vnder your Ho:
protection) I had now a fitte op-
portunitie (long wisht-for) to ma-
nifest my dutifull respect, and
humble affection to your Lord-
ship. This your Patronage, if it
please your Honour (as an addi-
tion to your former fauours) gra-
tiously to vouchsafe mee; I can-
not but also acknowledge my
selfe herein the more obliged in
all

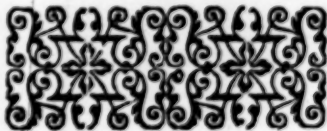
Dedicatorie.

albounde duties. Thus, humbly crav-
ing your Lordships fauourable ac-
ceptance of my faithful endeauours,
I take my leaue. Dated the 8. of
October. 1607.

Your Honours,

ever in all duty:

GEO. CRESWELL.





Galati. 3. vers. 17. 18. 19. 20.

17. *And this I say; that the Law, which was 400. and 30. yeares after, cannot disannull the couenant that was confirmed afore of God, in respect of Christ, that it should make the promise of none effect.*
18. *For, if the inheritance be of the Law, it is no more by promise: but God gaue it vnto Abraham by promise.*
19. *Wherefore then serueth the Lawe? It was added because of the transgressions, till the Seede came vnto the which the promise was made: and it was ordained by Angels in the hand of a Mediator.*
20. *Now, a Mediatour, is not a Mediatour of one: but God is one.*



He Apostle (right honourable, right worshipfull, and welbeloued Christians) in all this whole Epistle, doth grauely, and sharply confute them that in his time mingled the lawe

Lawe with the Gospell, and (as if that Christ had beene insufficient for vs) did teach that Circumcision and the obseruation of the Lawe was necessarie for the Gentiles, that had alreadie beleeued in Christ. Further, he demonstrateth, that the Lawe did subdue al men to the curse, and therefore they did verry vnwisely, that hoped for any blessing frō the Lawe. Yea, God would haue it to bee so, that all men might knowe that they should be blessed and saued in Iesus Christ: in whom God had promised the same vnto *Abraham*. Now, when hee had confirmed this by the testimonies of the scripture, hee vseth a similitude, or example of testaments or wills: wherein he teacheth vs, that they were too rash that thought it lawfull for them to doe that in the couenāt of God, which is vnlawfull to bee done in the will of a man being once well confirmed & sealed; a matter worthie of our best consideration: because God was willing to comprehend the whole manner of our saluation, vnder the word or forme of a Will, or covenant: & such a one, as could no otherwise be fulfilled or ratified, but by the ensuing death of his onely begotten sonne; which was an argument of Gods goodnes, and mercie, full
of

of most sweet and excellent comfort. God was willing that his onely begotten sonne (obedient to his decree, by whom hee made and gouerneth all things) should be made man, and deliuered him vp to the bitter and ignominious death of the Crosse, that hee might adopt vs into his children, and make vs fellow inheriters of his kingdome: Euen vs (I say) who, how honorable, rich or great soeuer wee bee, yet are we of our selues sinners, and the sonnes of wrath. Therefore, it is manifest that our saluatiō doth proceed and come vnto vs from the free mercie of God, without any desert of ours: And, as this scripture doth maintaine the certaintie of it, so doth it admonish vs of our dutie: which is to be cōtented with Christ only, & remember that we owe our selues & al that we haue vnto God, who hath aduanced vs miserable wretches vnto the dignitie of his sons. Thus much be spokē, as an Introduction into the Text. Now, let vs proceed in the words of the Apostle: who doth more amply declare that which before he had spoken concerning the couenant of God, in these words; *And this I say, that the Lawe which was 403. yeares after, &c.* The summe of this is, that the Couenant of God, was
so

Isai. 14. 27

so firme and sure, that it could not bee abolished by the Lawe. So that the Apostles words are as much as if he should haue said; It may be, I may seeme vnto many to speake obscurely; yet I wil speake truth, as the matter is: for as God (touching his essence) is eternall, and is not changed, so also his wil is constant in it selfe, and his decrees are immutable. For, as saith the Prophet *Esaie*, *When the Lord of Hostes hath determined any thing, who shall disannull it?* Wherefore although God gaue a lawe afterwards to our forefathers: yet notwithstanding, this law, which followed, 400 and 30 yeares after, was not able to abolish or any way to corrupt that ancient couenant that God before had made with *Abraham*, and confirmed it by authoritie.

Acts. 7

The Apostle, heere, draweth an argument from time: in the which (that wee may note this by the way) appeareth with what diligence the Apostles read & searched the scriptures. Many other such like places we haue in the word of God. *Stenen* the proto-martyr, in his *Apologie* in the seauenth of the Acts, from the succession of time, draweth a reason, whereby hee proues, that what excellent thing soeuer our fathers had, it came

came vnto them from the free mercie of God. Our Apostle doth the like in that famous sermon that hee made vnto the Iewes at *Antioch*, a Citie of *Pisidia*: And in his Epistle to the Romans, doth teach vs, from the circumstance of time, that *Abraham* was Iustified by faith onely, and not by circumcision; it being no other but a seal of that righteousness hee had already obtained by faith. In all which is proposed a notable Instruction, for ministers, to imitate this diligence of the Apostles: remembering that the holy scriptures were not written by the private will, or motion of man; but the whole scripture as said the Apostles *Peter* and *Paul*, by the inspiration of the holy Ghost, who doth nothing rashly, but all things with discretion and iudgement. For, there is nothing so small in the scriptures, but is verie much available to our instruction and comfort, if it be diligently considered. And the scriptures are the inestimable riches of this treasure: to the destroying and confounding wherof, no industrie and endeouour of man is of it selfe sufficient. But, arguments that are taken from the circumstance of time, are firme and sure, when men doe speak of God and of the action of eternall saluation; because

Act. 13.

Rom. 4.

2. Pet. 1.

20. 21.

1. Tim. 3.

16.

cause God is subiect to no alteration, or change of times. For, as saith the Apostle
 2.Pet.3.8. *Peter, One day with the Lord, is as a thousand
 yeares: and a thousand yeares as one day.* And
 Iesus Christ, (who is constituted & made vn-
 Heb. 13.8. to vs of God the Father, the author & Medi-
 ator of saluation) is yesterday, and to day, and
 the same for euer: He is the Lambe of God
 Apoc. 13.8. who was offered from the beginning of the
 World, because that in his merite the auncient
 fathers, who (from *Adam*) beleueed his
 comming, were saued: and by him also shal
 be saued to the ende of the world, all that
 doe apprehend him with a true and liuely
 faith.

That this should bee thus effected, is ne-
 cessarie. For, if wee were iustified and saued
 by any other meanes then our auncient Fa-
 thers were; there would follow a double
 manner of Iustification, and a diuerse, or
 double meane of saluation: which cannot
 Iohn. 10.9. be; because Christ hath saide, that hee is the
 doore by whom we must enter into the so-
 ciety of his sheep-fold; that is of his Church
 and Saluation: calling all them theeuers,
 and robbers, that endeavour to clyme vp by
 Acts 4.12. any other meanes. To whom the Apostles
 consent, seeing they affirme no other name
 to

Of the Lawe and the Gospell. 7

to be giuen vnto men vnder heauen, wher-
in wee must bee saued, but onely the name
of Iesus. This may be confirmed by diuers
reasons in the word of God. First, the elect,
that are heires of saluation, in the scriptures
are called the children of *Abraham*; Now,
how can they be so called, if they should
be iustified and saued by any other meanes
then *Abraham* was? Secondly, all those
things that God in times past hath determi-
ned, concerning the monarchies and king-
domes of this worlde, remaine firme and
certain: for they did arise & fall in that or-
der and time, that *Daniel* & other Prophets
foreshewed they should arise and come to
their end. And shall we then think, that God
would be so vnmindefull of himselfe, that
hee would set vp and pull down the Lawes
of his kingdome, or in those Lawes (for
mens sakes) would alter and change any one
of those things, that by his eternall decree,
he had determined before we were *in natura*
rerū, yea before the foundatiōs of the world
were laied. Thirdly, if the Law (then the
which the whole world neuer sawe a thing
more magnificent, whether wee haue a res-
pect vnto the giuing of it, full of maiestie &
feare; or the forme of the outward worship;
or the example of holy men, that liued vn-

1

2

3

der the discipline of the Lawe) was not able to abrogate the Covenant of eternall saluation, which God (in times past) had made with *Abraham*: then what foolishnesse, yea rather madnesse shall it bee, that in changing of this covenant, wee should attribute any thing to humane traditions, which God will not entertaine in his worship; as being manifestly cōdemned by authoritie both of the olde and newe Testament. Fourthly, and lastly, if God himselfe were vnwilling to give vnto vs a Lawe, which should abolish the auncient promise and covenant of *Abraham*: shall wee then grant this to superstitious and foolish men, that they should set downe newe meanes to attaine vnto saluation, whereby Iustification by faith (already cōfirmed by the authority of the new Testament) should bee abolished, or any way corrupted?

Then hereby are they confuted, that defend Poperie by Antiquities; but doe accuse the Gospell, and faith (that is grounded vpon the onely merite of Christ) of noueltie. Beloued, if wee consider the whole matter, wee shal then see, that there are fewe things in Poperie, that deserue the name of Antiquitie: because it may be shewed out of credible

dible histories, both at what time, and by what men the most part of all those things that by papistes are esteemed, had their beginning. First, to beginne with their supremacie: It is manifest it was in the yeare of Christ, sixe hundred & seauen, or thereabouts. The Apostles being mindefull of the admonition of Christ, neuer thought of any such matter, neither amongst their successors was there any contention about the supremacie, vntill the dayes of the Emperour *Mauritius*, when *Iohanne Patriarke* of *Constantinople*, an ambitious man, calling a synode, determined that the Supremacie ought to belong to the Church of *Constantinople*, that like as all the Christian worlde was subiect to the Emperour of that place: so in like sort all Churches ought to acknowledge the Patriarke of that Citie, for the vniuersall pastour and chiefe Priest. This was in the yeare of Christ five hundred fourescore and five. Against the ambition of this man, *Pelagius* the second, being then Bishop of *Rome*, opposed himselfe, and by letters written to the Synode disallowed & abolished this decree. His words are thus recited,

*Popish
supremacie.*

*a Decret.
Distinct.*

a Nullus Patriarcharum 99.

B

uniuers. Cap. 4.

vniversalitis vocabulo vnquā utatur, Quia si vnus patriarcha vniversalis dicitur, patriarcharum nomen ceteris derogatur. That is to say, Let no Patriark hereafter vse the word of Vniuersalitie; for if any be called vniuersall Patriarke, the name of Patriarke, is taken away from the rest.

But when this Patriarke of *Constantinople* for all this would not cease his ambition, then *Gregorie* the first, (whom wee commonly call *Gregorie* the great) more strongly opposed himselfe against his pride; and by many Epistles written to the Emperour *Mauritius*, to the Empresse *Constantia*, to the Bishoppes of *Alexandria* and *Antioche*, hee calls the Title of the Vniuersall Priesthe a newe Title, foolish, proud, peruerse, wicked, and profane: to which if they did yeelde, were all one as to denie the faith.

And amongst other things, hee thus writes; *Ego fidenter dico, quia quisquis se vniuersalem sacerdotem vocat, vel in elatione sua vocari desiderat, antichristum praecurrit.* I speake it bouldly, whosoever calles himselfe Vniuersall Priesthe, or desires in the pride of his hearte so

to

to bee called, is the fore-runner of Anti-Christ.

And that this was true, the euent afterward declared. For, this proud Patriarke by his ambition gaue occasion to *Boniface* the thirde, that was Pope next but one after *Gregorie*, that (beeing puffed vp with the like pride) he demanded, yea, and obtained of the Emperour *Phocas*, still being imbrewed in the blood of his Master *Mauritius*, the supremacy ouer other Bishoppes, that the Church of *Rome* should bee called the head of all Churches, and all the Churches of the whole world, should be obedient to the Pope of *Rome*. This same murderer *Phocas*, hated of all men for his crueltie, seemes to giue consent to the ambition of this *Boniface*, to the end he might haue the Romans obedient vnto him.

But how vnluckily, and vnfortunatly, this happened to the Church, not onely the euent and profaning of the holy thinges and of all religion which then followed did declare; but also many sad and sorrowfull prodigies, terrifying the minds and harts of men, did demonstrate: all which are recorded in ancient histories.

*Annal.
Palmer.*

For, a burning Comet appeared, a childe was borne at *Bizantium* having soure secte: another without eyes and hands, whose inferiour parts from the loynes downeward, were like a fish; bloodie speares appeared all the night: God witnessing thereby, that the farall time was now at hand, wherein the Popes or Bishops of *Rome*, who ought to follow celestiall things and teach all men to lift vp their hearts and mindes vnto God, were now degenerated into four footed beasts, and the Church (deprived of her lights and of her hands, that is to say, destitute of faithfull Seers, trustie guides, and vigilant watchmen) should now as a fishe swimme and floate amongst the waues of the world and vnstable alterations of superstitions. For, such Bishops followed, as troubled the whole world with greate warres and cruell murders, and vsurped to themselves an authoritie or power ouer Emperours and Kings. Let the Popes of *Rome* then by their flatterers, Iesuites, and Seminaries, boast & spread abroad the antiquitie of their supremacie, which (all histories being considered) had no being before the dayes of *Boniface* the thirde:
neither

neither can they bring forth any other author of the same, but onely *Phocas*, then whome amongst the Emperours, that professed the name of Christ, none liued that was more wicked, nor more cruelly minded. I so speake of him, because to make him selfe Emperour (as he did) he murdered *Murritius*, his Lord and Christian Emperour. Is then the supremacie of the Pope so newe? but newer are those things whereby superstitious men doe measure religiō in poperie; amongst which the worshipping of Images is chiefest. Euerie one knoweth, that God in the olde Testament forbade Images: and Christ teacheth vs that the same was ratified in the newe Testament, when hee saith that hee came not to abolish the Lawe, or to breake the commandements of the Lawe, but to fulfill them: to whom consenteth the Apostle *Iohn*; saying, *Babes keepe your selues from Idols*. It is manifest in the Primitiue Church, there were no Images at all tolerated, no not so much as of Christ. *Ieronymus* an auncient writer, about the yeare of Christ, 185. maketh mention of the *Gnostickes*, that they had the Images of Christ, which they proposed to

Images.

Mat. 5. 17
1. lo. 5. 21

Ire. lib. 2.
cap. 24.

be worshipped with the Images of *Pythagoras*, *Plato* and other Philosophers; but this father condemnes and reprocues the same in them. Knowen is the action of *Epiphanius*, Bishoppe of *Salamina* in *Cyprus*: which in an Epistle written to *Iohn* the Bishoppe of *Ierusalem* (Saint *Ierome* being the Latin Translator thereof) is thus cited; When I came (sayth he) to a Village that was called *Anablatia*, and there passed-by, seeing a candle burning, demaunding what place it was, and vnderstanding that it was a Church, I went in, to pray.

Now, there I found hanging, behinde the doores of the Church, a vayne washed and painted, and hauing an Image as it were of Christ or some other Saint; for I doe not well remember whose Image it was. Therefore, when I sawe in the Church of Christ, contrarie to the Authoritie of the scriptures, the Image of a man hanging, I cut it downe, and gaue commaundement to the keepers of the same place, that therewith they should burie some poore man. And a little after in the same Epistle, *Precor ut iubeas presbyteros eiusdem*

dem loci deinceps pracipere, in ecclesia Christi istiusmodi vela qua contra religionem nostram veniunt, non appendi. These things then doe demonstrate and declare how the Fathers of auntient time vnderstood the commaundement of God concerning Images, when as *Epiphanius* doth affirme the Images of Christ to bee against the authoritie of the scriptures and enemies to Christian religion.

But, after the supremacie of the Popes before spoken of was confirmed, Images also crept into the Church about the yeare of Christ 707, by *Constantine* the first, for hate of the Emperour *Philip*. By which action grewe greate contention, in the whole Empire, and at the last was the occasion, that the Greeke fell from the Latine Church: In which schisme the Turkish Empire encreased, which GOD euer from that daye hath vsed as his rodde and scourges to purge the filchinesse of Idolatrie.

And yet for all this, foolish and superstitious men, doe reckon the worshipping of Images amongst the exercises

*Masse
invented
and en-
creased,*

1. Cor. II.
23.

of ancient and Catholicke religion, oppressing and burdening vs with the name of noueltie, because wee condemne this worshippe, and would rid it away by the authoritie of the worde of God. But now let vs come to their Masse, the supporter and pillar of their popish kingdom: The author hereof they sayne Iesus Christ to be, constantly affirming that all the Apostles, but especially *Peter* and *James*, celebrated the Masse. Now how friuolous this is, euerie man may easily knowe, that doth but consider the Euangelicall history and the writings of the Apostles. Christ instituted his supper in remembrance of his death, in that forme and manner, that the Apostles after deliuered it to the Church. But what communion can this mysticall supper haue with the Masse, wherein the sacrificing Priest doth all alone, eates alone, drinckes alone, speakes alone, behaues himselfe like a foole in a playe. all the rest behoulding him as an idle spectacle? Or hath Christ made any mention of a sacrifice for the quicke and the dead? in the which notwithstanding they fixe the chiefest vse of their masse. Christ instituted his
supper

supper in remembrance of his death: hee neuer commaunded to apply it to the dead; much lesse to offer his bodie and bloud dayly for their sinnes.

The Masse then is a newe Inuention, the authors whereof are superstitious men that haue patcht it and pieced it vp, at diuers times: which (that we may omitte other histories) we wil declare out of *Platina*, the Popes secretarie. For he vpon the life of *Sixtus* the first thus writes; *In celebratione (de cena domini loquitur) mandauit, ut sanctus, sanctus, sanctus dominus Deus Sabaoth, cantaretur*. These wordes were at the first euident and did, saith he, touch all things as it had beene instituted by Christ.

Peter when hee consecrated, vsed the Lords prayer. *Saint Iames* the Bishoppe of *Ierusalem* encreased these mysteries: *Basill* encreased the others encreased them. First he saith, that *Peter* consecrated; a newe worde, whereof in the newe Testament, vwhen there is any speech of the Supper, the Apostles make no mention at all: neither by it can any other thing be vnderstood, but onely the reciting of the first Institution and words of Christ which he vsed

used when hee deliuered bread and wine to his Disciples. Againe, the suntient fathers neuer knewe any other consecration but onely that wherein common bread was made mysticall, and a sacrament or signe of the bodie of Christ, as touching the vse of it; and not that the substance of it was turned into the substance of a fleshy body. Secondly, hee sayeth, that Saint *James* increased these mysteries; but, heereby he doth intolerable wronges: first, to the holy man; secondly, to all the Apostles. For first, if Saint *James* had added any thing to the institution of Christ, hee had beene too bolde, and also had sinned against the Lawe of Christ, who had commaunded his Disciples to teach no other thing, but that which hee had deliuered vnto them. Secondly, if the Apostles had suffered any such matter, they had beene vnfaithfull in their office, and had neglected the Church; which Christ will haue free from burden of humane traditions. But the writings and actions of the Apostles doe teach vs to iudge farre otherwise of them. When the Corinthians had chaunged the mysticall Supper of CHRIST into a luxurious

2
Matt. 28.
30.

rious or wanton banquet; *Saint Paul* testifies, that hee deliuered nothing vnto them, but that which hee had receiued from *Christ*: recalling them in such sort to the first institution, that in the historie thereof hee differs not one word from those things that other *Euangelistes* had deliuered; & pronounceth all them to be accursed (whether they bee men or *Angells*) that durst adde anye thinge to the *Gospell* alreadie preached by the *Apostles*. Gal. 1. 8

And shall wee then thinke, that hee would tolerate so filthy a profaning of the mysticall Supper, who withstoode *Peter* to the face, when hee (as touching the conuersation of life) something varied from the trueth of the *Gospell*? Gal. 2. 11

Most vaine therefore and foolish, is all that the *Popes* speake concerning the *Apostles*, that they instituted or celebrated their Masse. But let vs returne to *Platina*, that the vanitie hereof may be more apparant. For, when hee had saide that others encreased it, he addeth; for, *Celestinus* gaue the *Introit*: *Gregorie* the *Kyrielison*: *Symmacchus* the *Gloria in excelsis deo*: *Gregorie* the

the third to the secret of the Masse, *Quorum solennitas hodie in conspectu tua maiestatis celebratur, domine Deus noster in toto orbe terrarum: Alleluia* was taken out of the Church of *Ierusalem*: the Creed in the Councell of *Neece*: *Pelagius* the Commemoration of the dead: *Leo* the third, *Frankincense*: *Innocent* the first, the kissing of the Pax: *Sergius*, the *Agnus dei*. *Nicolas* the first, the Sequences: *Gelasius Africanus* (as saith *Naclerus*) the Hymnes, Collects, Responsories, Graduals and Prefaces: *Ierome*, the Epistle and Gospel: *Leo* the first, *Orate pro me fratres* and the *Deo gratias*, the Cannon also *sanctum sacrificium immaculatam hostiam, &c.* Now, beloued, if all these things, which *Platina* and others affirme to haue beene instituted at diuers times, and by sundry men, were taken from the Masse, what I beseech you would be therein remaining, that should deserue the name of a masse or a sacrifice? Why then should that be called an ancient faith or religion, whose chiefe foundation being first layde many yeares after Christes Ascension into heauen, was afterward confirmed by new rubbish being added vnto it?

But

But admit, that some of those things, of the which wee haue hitherto spoken, being added to the institution of Christ, are in some sort tolerable; yet our auncient fathers were altogether ignorant of the Corporall presence of Christ in his Supper, and transubstantiation of bread into his body, whereupon the authoritie of the Masse depends.

The first disputation hereof was in the *Bertram* year of grace 844. as may bee gathered out of the bookes of *Bertram*, which he writ at the commaundement of *Carolus Calvus* concerning that matter. Then *Sergius* the second, who was the first that changed his namesate in the Romish sea; *Sergius* 2. *Pope*. For, whereas before hee was Pope he was called *Os porci*, swines-mouth: hee then tooke vpon him the name of *Sergius*: by which action God was willing to testifie to the whole world, what a boare should come out of the Forrest, whom *Dauid* af- *Psal. 80.* firmes to be the destroyer and waster of ¹³ the Church; and that the time of defecti- on was at hand, wherein they that by baptisme had giuen their names vnto Christ, by denying him should follow after superstitions. For, ten yeares after as- cended

cended into that place a womanish harlot
to be Pope, hauing to name *Iohn* the
eight, or rather *Ioane* the first. God ma-
nifesting thereby, that now that harlot
Apoc. 17. beganne to shewe her selfe whereof
3. Christ had prophesied in the Reue-
lation.

But as yet they were not able to
perswade all men to worshippe this
their newe Idoll: but alwayes GOD
sent some to testifie of the truth, vn-
till in the yeare of Christ 1215, vnder
Innocentius the thirde in the Councell
of *Lateran* there was a decree made
concerning Transubstantiation, which in
the Decretals is thus reade; *Vna est fide-
lium vniuersalis ecclesia, extra quam nul-
lus omnino saluatur: in qua idem ipse sa-
cerdos est sacrificium, Iesus Christus, cu-
ius corpus & sanguis in sacramento alta-
ris sub speciebus panis & vini veraciter
continentur, transubstantiatis pane in cor-
pus, & vino in sanguinem, potestate diuina:
ut ad perficiendum mysterium unitatis ac-
cipiamus ipsi de suo, quod accepit ille de no-
stro.*

There is one vniuersall Church of
the faithfull, without which none canne
be

bee saued: wherein the Priest himselfe
Christ Iesus is the sacrifice, whose bodie
and blood in the sacrament of the Al-
tar vnder the formes of bread and wine
are truely contained; the bread be-
ing transubstantiated into his bodie, and
the wine into his bloud, by a diuine pow-
er: & that the vnitie of this mysterie might
be effected, wee receiue from him that
which he tooke from vs.

In the same Councell also was con-
stituted Auricular confession: whereby
men of euery state and degree being fast
chayned together as with fetters and
linkes of Iron, durst neuer speake a-
gainst the decrees of the Romish Church.
Tenne yeares after that, *Honorius* the
thirde, commaunded Clarke places, or
Chestesto bee made, wherein the bread
alreadie consecrated (or rather as they
speake transubstantiated into the bodie
of Christ) was reserued to bee worship-
ped: which without all doubt are those
secret places whereof Christ speakes, *Mat. 24.*
commaunding vs not to heleeue them, *23.*
who shewe vs Christ to be contayned in
them.

And to fulfill and finish all this
super.

Vrbā. 4. superstition, *Vrbā* the fourth in honour
invented of this sacrament, at the request of a Re-
the Feast cluse (with whom, in times past, hee had
of Corpus beene overmuch familiar) invented the
Christ. solemne Feast, which they call *Corpus*
1264- *Christi*. Who is it then that can affirme
the whole worshippe of the Masse to be
auncient, seeing it hath not alwaies beene
in the Church? neither hath it beene insti-
tuted and receiued at one time; but, being
brought in by little and little, was aug-
mented with newe additions dayly. So
to that to the Masse neither lesse nor more
hath happened then to a pilgrimes scrippe
or to an old cloake of a begger, that beg-
geth from doore to doore: vpon such a
Cloake, the elder that it is, the more pat-
ches doe they set vpon it; so that in time,
nothing is scene, but heere a little peece,
& there another of the cloath whereof it
was first made. And this clothe is sowled,
so wasted, so discoloured, and so without
being, that it no way appeareth to be that
which it was. In this cloake are not scene
but patches of cloth corrupt and rotten,
very ill placed and worse sowed together;
so that it causeth loathing to those that
haue bin delicately brought vp. Such ano-
ther

ther cloake is the Popish Masse. The cloath whereof it was made, was the Supper of the Lord: which, men not celebrating according to the institution of Christ, waxed olde, lost it colour, being nothing worth. Then commeth one and casteth a peece vnto it: afterwarde, comes another and casteth vnto it, &c. So that now it is not the Supper of the Lord, but the masse of the Pope: now it is not the robe of an honourable man, but the cloak of a shamelesse begger. In conclusion, their Masse is their *Helen*, for whom they trouble the whole world.

What wee haue spoken of all the aforesaid popish trumperies, the like may also bee saide of the Inuocation of Saints: *Inuocation of Saints.* which they can prooue by no testimonie nor example of the scripture. For, by the scripture wee are taught to inuocate one God, through the onely Mediator Christ Iesus: neither hath any one of the Saints either of the olde or newe Testament, being aliue, prayed vnto any of the Saints in heauē. Now the Leyturgie (which *Durandus* makes to be twofolde: to wit, the *maior* & the *minor*) is also confessed to be instituted by men: the one by *Mamertus* vnder

der the raigne of *Zeno*, in the yeare of Christ, foure hundred foure-score and ten; the other by *Gregorie* the great, in the yeare of Christ five hundred fourescore and tenne. The hymne of *Salve regina*, was made by *Hermannus Contractus*; and *Gregorie* the ninth commaunded it to bee sung to the prayse of the Virgin at certaine houres of the day; in the yeare of Christ 1241. The verie same may bee spoken of the whole worshippe of the Saints: which how great soeuer it is, yet it is nothing but onely the inuention of superstitious men.

But, if wee should come vnto other points of their popish religion, as of monkish orders, choyse of meates, single life of their Priests, fire of Purgatorie, prayer for the dead, satisfactions, popish pardons, and multitudes of such matters; it would then appeare, that they were all the inuentions of man, and had their beginning when the pure doctrine of the trueth was for the most part extinguished, by the corruptions & traditions of men. In conclusion then, if the lawe, which was 400 and 30 yeares after the promise, was not able to disannull the

couc-

couenant that was confirmed before of God in respect of Christ, to make the promise of none effect; much lesse the Popes supremacie, the worshipping of Images, the sacrifice of the Masse, the inuocatio of Saints, or any popish superstition whatsoeuer shall be able to corrupt, abrogate or disannull it, but that the promise should bee performed to the seede of *Abraham*; that is, to the faithfull in all ages.

That then, which wee our selues must hold concerning faith onely iustifying, & the sole sauour Christ Iesus, is ail grounded vpon the eternall couenant of God, which in the beginning was made with our first parents: Secondly, renued with *Abraham*: Thirdly, set forth by the Prophets: Fourthly, confirmed and fulfilled in the death of the Sonne: And lastly, divulged by the ministrie of the Apostles, through the whole world. This faith was kept by all those that pleased and serued God before the comming of Christ in the flesh; the martyrs sealing the same with their blood. Who the cā deny, but that the Papists doe wickedly & shamefully slander vs, who tax vs with nouelty, because they

would vnder a lying title of antiquitie thrust vpon the common sort their popish superstitions: which indeed are newe, and altogether vnknownen vnto Antiquitie.

But it is more then time for vs to come to our Apostle: who, being about to confirme that which before hee had spoken, sayth; for, if the enheritance be of the law, it is no more by promise; but God gaue the inheritāce to *Abrabā* by promise. In which words the Apostle opposeth the law & the promise one against another, as things cōtrarie, and diuided, which cannot stand together in the cause and action of our Iustification. For, the lawe requireth workes, saying, *Qui fecerit ista precepta, viuet in eis*: hee that shall doe these commaundements, shall liue in them: but the promise requires that wee should beleeue; neither is it apprehended by any other meanes then by faith. Therefore, as merite and grace cannot stand together: no more can the lawe and the promise. To sette forth the sense of the words, we wil frame this argument; If wee deserue the inheritance of life by the workes of the lawe, then it is not obtained freely, nor by faith onely, But God gaue the inheritance vn-

to *Abraham* by promise. Therefore, this inheritance comes vnto vs not by merite, but by the free promise of God. The Apostle cōfirmes this argument by the word of *gining*; whereby is vnderstood a free gift: and euerie free gift excludes all merit of euerie worke wharsoeuer on our part.

Againe, the Apostle fitly vseth the example of *Abraham*; because hee did not sustaine a priuate but a publike person, in whom God was willing to propose to the whole world an example of all that were to bee saued, together with an assured & common meanes of saluation to all the elect. The Apostle handling this example in the Romanes, after the same saith thus Rom. 4.
Now it was not writtē for him onely, that 23. 24
it was imputed to him for righteousnesse; but also for vs, to whom it shal be imputed for righteousnes, which beleue in him that raysed vp Iesus our Lord from the dead: which was the very cause that those promises that were made vnto *Abraham* are extended vnto the seede of *Abraham*; that is, vnto all the posteritie of Gods children. For, vnlesse it were so, there would bee no profit of that sacred and
C 3 holy

holy historie. But at this instant the Apostle doth thus strongly vrge this example of *Abraham*, that he might presse and beate to the ground the haughtinesse of the confidence of the Iewes: who whereas they boasted themselves to bee the children of *Abraham*, yet would they not enter into the inheritance promised, by the faith that *Abraham* did: The Apostle therefore teacheth them, that whilst they vrged the righteousness of the lawe, they did (as much as in them lay) frustrate and make voyde the covenāt and promise of God, in which all their dignitie did consist.

As this was an error in the Iewes, so is it no lesse in the Papists, who would be accounted the onely worshippers of the Saints, and the maintainers of their glorie. For, whilst that they enuiously contend against vs for the same, they doe euert and confound their doctrine, and doe very farre vary from the example of faith and life, wherein the Saints went before vs.

But, if they will maintaine the cause of the Saints; why doe they not heare the Apostles? who knewe no other thing

thing but Iesus Christ and him crucified; 1. Cor. 2. 2.
 affirming no name to bee giuen vnto Act. 4. 12
 men vnder heauen, wherein wee must
 bee saued, but onely the name of Ie-
 sus. Why doe they not obey the Vir- Ioh. 3. 5.
 ging *Marie*, speaking of CHRIST,
 and sayings; Whatsoever hee sayeth vnto
 you, doe it. Hee himselfe commaundes Mat. 23. 38
 all that doe labour and are heauie loa- Ioh. 14. 6.
 den, to come vnto him; testifying him-
 selfe onely to be the way whereby we
 must come vnto the Father. All this
 truly considered, then I conclude thus;
 that our iustification and saluation is
 by the Apostles so ascribed vnto the
 free mercie of GOD, performed to
 vs-ward in Christ, that from thence is
 excluded the whole lawe, with all the me-
 rit of our owne workes. But, our aduer-
 saries will object and say: If the lawe doe
 not iustifie, and that we must not hope for
 saluation by the law, why hath God giuen
 a lawe? Again, if faith onely iustifie, and *Why the*
 that our auntient fathers were iustifi- *law was*
 ed and saued by faith, what necessitie was *giuen.*
 there that there should be a law giuen to
 posterities afterward? For, what hinde-
 rance was there, but that wee as well

as they might be saued without a lawe? Again, if we be now saued without a law, & (forsaking the lawe) vpon necessitie must come vnto Christ; then vainely hath God giuen and deliuered a lawe afterwarde. For, thus the naturall and carnall man (if hee doe abuse any thing, and therefore be accused) is alwayes accustomed to condemne the same, and cast it away as a matter hurtfull and vnprofitable. Neither doth hee make any other vse of good and necessarie things, then drunken men doe of their wine. For, if thou accuse a drunken man for the immoderate and excessiue abuse of wine, hee presently will make answer and say; If it be not lawfull for me to drinke, why hath God giuen wine vnto vs? why doe wee receiue so plentifull a vintage from him? as if there were no other vse of wine, but for their drunkenesse. The same doe our aduersaries in thinges belonging to Religion. For, reprocue them that doe binde Christs corporall presence to the sacrament: and they will presently make answer and say; If Christ be not corporally present, to what purpose were sacraments giuen? wherefore hath God spoken after such a manner?

Note.

mer? Might hee not haue spoken more
simplic, and plainely, that we should haue
taken his words otherwise; shall we now
reproue God of a lye, or affirme him to be
a deceiuer, such a one as is willing to
beguile with magnificall words? Againe,
they doe the like, that binde saluation to
the merite of their workes. For, accuse
them of error, presently they will affirme,
that wee altogether denie, and tread vn-
der foote good workes: because they
knowe no other ende nor vse thereof,
but that which they haue inuèred in their
owne brainesicke humour. Like vnto all
these, was the confidence of the Iewes, &
of such as by them were deceiued in the
time of the Apostle: from whom were of-
ten heard these words; Hath not GOD
giuen vs a lawe? Then, what is the vse of
the lawe, if faith onely iustifie? and if
the lawe bee nothing auailable to salua-
tion, wherefore (as sayeth my text) then
serueth the lawe? Is it not altogether vn-
profitable and superfluous? To this que-
stion, and so to all the rest that are ioyned
to it, the Apostle in fewe words making
answere saith, It was added for transgres-
sion, till the seede came vnto the which
the

the promise was made. Heere the Apostle expoundeth that which before he had spoken: Namely, that the couenant of God was not able to bee frustrated by the lawe that followed, 400. and 30 yeares after; for, hee sayth that the lawe was added vnto the promise or couenant. Now, that which is added vnto a thing, is added not to abolish it, but to confirme it. And therefore, the Apostle writing to the Romanes affirmeth, that
Rom.7:7 the lawe entred, for this purpose, that the fault of our sinne, might bee apparent vnto vs; and that we, better knowing the horror thereof, might flee vnto the promise of the free mercie of God made vnto vs in Christ. Againe, when hee saith that the lawe was added vnto the promise, hee manifestly thereby teacheth vs, that in the action of our saluation the chiefe part thereof is due to the free promise or couenant of GOD: vnto which, the lawe was added, not to abolish or take it away; but to be seruiceable vnto it, & more to confirme it. And thus the Apostle doth reprove the ignorance of the Iewes, who did not distinguish betweene the lawe and the promise

promise; and therefore attributed vnto the lawe, that which indeede was due and belonging vnto the promise of God.

Heere then obserue, that this confusion is the occasion of all errors in the matter or cause of our eternall saluation. For, wee are all by nature sinners, subiect to condemnation: but God, pitying vs, in his eternall decree appointed Christ Iesus to be our Sauour, in whome hee hath elected vs before the world was made or created: promised him vnto our first parents: after that to *Abraham* and other Fathers; that thereby hee might shew vs, that saluation comes vnto men from the free mercie of God. Afterwarde, hee gaue a lawe: not because the promise and covenant was defectiue or imperfect, or that hee would abolish the same; but onely to admonish them of their dutie, who already were heires of these promises and of free saluation. But, as the Iewes (in times past) not obseruing the order of God, supposed that this inheritance came from and by the lawe, altogether neglecting the promise: So in like sort doe the Papistes, who doe impute saluation vnto the merit of their owne workes; which

Note.

Note.

which is all one as if a sonne shuld avouch himselfe to bee his fathers heire, by the merite and desert of Obedience, and should denie himselfe to bee an heire borne. The same error is committed by many in the Sacraments. The chiefeſt

Baptisme. points of the Sacrament of Baptisme are these, The grace of Adoption, Washing away of our sinnes, Regeneration and Renouation of the whole man. The duetie of the commmer is this: faith is required of the baptized, and they are admonished of their duetie, namely to leade and liue a life beſeeming their Christian profession. Now

Anabaptist. the Anabaptistes (a contentious and stubborn kinde of men) doe pause (nay, stand still and sticke) vpon this last point; and because they see, that faith and the obedience of faith haue not as yet any place in Infants, therfore they exclude them from baptisme: neuer obseruing that the more principall and chiefe points take roote & place in them, to wit, the grace of adoption, washing away of sinnes by the blood of Christ, Regeneration, and other things that make vs heires of eternall saluation. For, if they did but perceiue this, then would they conclude with the Apostle

Peter

Peter and say, Can any man forbid water, Aa. 10. 47
but that these who are capable of the holy
Ghost, should be baptized as well as they
that are well growen?

The like is the error about the mysti-
call Supper of Christ. The chiefeſt point The Lords
therin, is the remembrance of his death. For Supper.
Christ himself, when he instituted it, shew-
eth, and the Apostle afterward commen-
deth this to be the proper ende and vse of
it. Now, vnto this is ioyned the commu-
nion of the bodie and blood of Christ
with his Church, the sealing of our Re-
demption; admonishing vs continually of
our duetie, that wee should not onely ab-
staine from strange sacrifices, but also im-
brace mutuall peace and loue together:
All which, that we might truely and wil-
lingly performe, Christ (in a sacramentall
manner of speech) hath called the breade
his bodie; and the wine, the blood of the
newe Testament. Now, our aduersaries
(the Papists) cleauing to the last wordes,
doe contende and dispute about the pre-
sence of the body of Christ, and corporall
eating of the same: and thus haue they
made an Instrument of diuision & distra-
ction of that which should be the bond
of

of Christian concord. These things then doe admonish vs, that in euerie matter we should haue a respect vnto that which is the chiefest; referring all the rest, vnto such a scope, that will not suffer vs to decline from the truth. But, let vs returne to the exposition of our text; in the which are three things to be considered. First, why the lawe was added to the promise? Secondly, how long the lawe was to continue? Thirdly and lastly, by whome and how the lawe was given and delivered.

As touching the first, the Apostle saith it was added for transgressions. This may bee taken two manner of waies. Saint *Jerome* referres it to the Fathers that abode not in the couenant; but being corrupted with the superstitions of *Egypt*, and drowned in all manner of sinnes, made themselves like vnto the heathen, whome GOD had cast out before their eyes; and therefore must be bridled, and reduced into the way by a lawe. From which, this sentence seemes to take his beginning, *Ex malis moribus, bonae leges natae sunt*. Now *S. Augustine* he takes this to be spoken more generally; and saith, that the lawe was added to reprove transgressions, and

to humble the proud & confident minds of the Iewes. For, because they bragged, & boasted themselues in their natiuitie, as if from thence they had naturall righteousnesse, it was necessarie saith he to humble them by a lawe; applying vnto them the saying of the Apostle, *Quaecunque lex dicit, is qui sub lege sunt, dicit.* Whatsoeuer, the lawe speakes, it speakes to them that are vnder the law. Which opinion of Saint *Augustine* comes neere vnto the minde of the Apostle: who teacheth vs that by the lawe we are conuicted, that we might haue our recourse vnto Christ, who hath deliuered vs from the curse of the law. And therefore saith Saint *Ambrose*, in his first booke against *Auxentius*; *Iustus fides, non lex facit: quia, non est per legem Iustitia, sed per fidem.* Faith and not the law maketh a righteous man: for, righteousness is not by the law, but by faith. That the lawe doth thus manifest our corruptiō, the Apostle demonstrateth: Rom. 7. 7. saying, I knew not sin but by the law: & a little further; I was once aliue without the law; but when the commandement came, sin reuiued, and I was dead. And againe: the lawe entred, that the offence should abound. Therefore the vse of the lawe

Rom. 3. 19

Ambros. lib. 1. in Auxentium.

Rom. 7. 7.

& a little further; I was once aliue without the law; but when the commandement came, sin reuiued, and I was dead. And againe: the lawe entred, that the offence should abound. Therefore the vse of the lawe

Rom. 5. 20

is to manifest and reprove our sinnes, that men might be brought to the knowledge of their owne guilt. For, because we flatter our selues in our sinne, therefore wee will not willingly acknowledge sinne to bee in our selues, but delite in our sinne, vntill we feel our selues conuicted thereof in our consciences.

Therefore as the law doth not abolish the promise, which is the Gospell it selfe: so the Gospell doth not condemne the lawe or the doctrine thereof, but rather deliuers the true vse of it. For, the lawe of it self is good, & holy; finally, the teacher of true righteousnes, because it bringeth vs wholly vnto God, and to our neighbor: But by our owne corruption it comes to passe, that wee doe not onely disobey the lawe, but our desires are accustomed to be prouoked and set on fire by the commandements of the lawe. Which wickednesse of our nature, the Poet acknowledging hath said, *Nitimur in vetitum semper, cupimusque negata*. Wherefore, we are not to make this vse of the lawe, as that by the same we should be iustified and saued: (for saith Saint *Augustine*; *Lex data est, ut gratia quaretur, Gratia data est ut lex impleretur*:

August.
de vera
innocen-
tia.

Of the Lawe and the Gospell. 41

itur: vitium prudentia carnis per legem demonstrandum, per gratiam sanandum fuit.

The lawe was given that grace might be sought for: grace was given that the lawe might bee fulfilled: the law demonstrated our corruption, but grace tooke it away. But, in the law we must behold our selues as in a glasse; that being conuicted of sinne, we should flee vnto Christ, whom the father hath made righteousnes for vs, and our Mediator vnto himselfe. *1. Cor 1.3*

Secondly, the Apostle teacheth vs how long the lawe was to continue: namely, vntill the seede came vnto which the promise was made. By the seede properly is vnderstood Christ, in whome all Nations are blessed. *The continuance*

But in this place the Apostle cōprehends, with Christ, the whole body of Christ; that is to say, the Church gathered both of Iewes and Gentiles; vnto which properly this promise doth belong, which is two-*of the lawe.*

fold: the first part appertaines vnto Christ himselfe, to whose kingdom all Nations of the world were to be subiect, according to the saying of *Dauid*, *Aske of me, and I shal giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.*

Psal. 2. 8.

The second part belongs vnto the Church,

D

be-

Ephē 2.
13. 13. 4.

because that in Christ all were blessed that out of every Nation did come vnto it. That therefore, which the Apostle doth in this place obscurely and briefly touch, hee afterward in the 23 verse of this Chapter doth more apparently set downe: saying, that the Iewes before faith came, were kept vnder the lawe, and shut vp vnto that faith, which should afterwarde bee reuealed. And in the Ephesians it is said, that the partition wall of the law is taken away from the Gentiles, that hitherto had been strangers from the Common-wealth of Israell, and now called vnto the faith; that of Iewes and Gentiles there might be one Church of Christ Iesus. For which cause, afterward it was called a Catholicke Church, by reason it was extended to the elect, of all ages and places.

1. Cap. in
Episto.
Galat.

Now as touching the doctrine and vse hereof, the Apostle doth teach vs that they doe offend and sinne, that extend the law beyond the bound of it, & now seeing the true seed of Christ Iesus is already come are stil willing to thrust the law vpon Gods children. For, as *S. Augustine* saith, *Qui dedit seipsum pro peccatis nostris, aperte &c.* That is, *He that gaue himselfe for our sinnes,*
doth

doth plainly shewe that the law did profit nothing: seeing it saith that Christ gaue himself that he might suffer for vs, that he might Iustifie vs whom the law made guilty: that being deliuered frō the lawe by the faith of Christ, wee should bee no longer sinners, but righteous, by our second birth the children of God.

But some obiekt against this and say, *Obiect.* that Christ (whilst hee liued vpon the earth) kept the lawes; and therefore, contrarie to the example of Christ, they bring in a damnable libertie of sinne, who doe affirme the lawe to bee abrogated. But to this I aunswere, that Christ indeede kept *Christ fulfilled* the whole lawe, because hee became sub- *the lawe* iect vnto it, when he was made man of the Virgin: and the lawe had not as yet attained to his full end, which followed onely in the death of Christ, by whose merite and power the vaile of the Temple rent asunder; that all men might knowe, that the legall worship was now abolished. Secondly, Christ kept the law, not by constraint but willingly, not for himselfe but for vs; that he might both free vs from the intolerable yoake & burden of the law, & also might abrogate that sorrowful sentence of condemnation which the lawe denounced against vs: because so long as

the same endured, blessing and saluation whereof he is the meane for vs, could take no root in vs. Nether by this is there opened any window for the libertie of sin. For although they that are in Christ are to feare no more condemnation from the law, yet is there remaining a dutie of obedience, wherunto we must alwayes be subiect, & which they onely truely & hartily performe, that are endued with a true and liuely faith. Now, we come vnto the third part of this place, wherein is showed, by whom & how the law was giuen; of which the Apostle doth in such sort speake, that therby we may vnderstand, how far more excellent the Gospell is then the law: that therby it may be manifest how much they are deceiued, that seeke for righteousness and saluation in the law. Of this point the Apostle auerreth two things: first, that it was ordained and giuen by Angels, or as *Stenen* speakes, by the disposition and ministrie of Angels. And being thus giuen, vpon necessitie it must bee glorious: But, much more glorious is the Gospel, because it was preached by the onely son of God Christ Iesus; by the which argument the Apostle commends the doctrine of Christ
vnto

Of the Lawe and the Gospell. 45

vnto vs in the beginning of his Epistle to the Hebrews. Therefore as much as Christ Heb. 1.1.2. doth excell the Angels, so far doth the Gospell excell the law. Neither is this any hinderance vnto the comparison, That God when hee gaue the lawe did speake. For in holy scripture oftentimes doth God speak to men by the ministry of Angels.

But some will obiekt, & say, why might Obiecti. not the Gospell be preached by an Angel? but vpon necessitie the Son of God must come into the world to be the preacher of it? To this I answer: In the law are contained precepts with promises & threatnings: al which might haue been proposed by an Angel. But the Gospell hath in it not onely precepts of faith and promises of eternall saluation, but it bestowes life and saluation it selfe vpon vs. For it is the power of God Rom. 1.16 to saluation to every one that beleeueth: It is the word of reconciliation and of eternall life. So that truly hath the Angell spoken 1. Cor. 5. 18. of Peter the teacher of *Cornelius*; He Act. 10. 6. shall speake vnto thee words wherby thou and all thy house shall be saued. Finally, with the Gospell is ioyned the enheritance of saluation and of the kingdom of God. Now, these things are of such sort, that

they cannot be giuen vnto vs by the benefitte of an Angell or any other creature whatsoeuer. For, how can he make them the heires and sonnes of God, who is neither sonne nor heire himselfe, but adopted by grace? Therefore that the authoritie of the Gospel might be firme and certaine, it was necessarie to bee preached by the eternall sonne of God. *Cirillus* makes

Cirillus.

- 1 and the Gospel. First, saith he, the lawe condemned the world, and subdued all men rightely & iustly, to cursing: But the Sauour freed the world; for he came not to
- 2 iudge but to saue the world: Secondly, although the law graue grace to the knowledge, of the true God, recalling men from the worship of Idols, and teaching to discern good from euill; yet it did not effect this perfectly indeede, but onely in part. But the grace and truth of the onely begotten sonne doth giue vs good things, not in figures and shadowes, but openly & manifestly, & by his doctrine brought vs
- 3 to the perfect knowledge of faith. Thirdly, the law gaue vs the spirit of bondage to feare: But Christ the spirit of adoptio vnto liberty. Fourthly, the law established the
- 4 circum-

circumcision of the flesh which(as saith our
Apostle)is nothing :but Christ brought in
the circumcision of the heart and the spirit
by faith. Fifthly, the law baptizeth thē that
are washed in water : but Christ baptizeth
with the holy Ghost, and with fire. Sixthly,
the law broght vs into a tabernacle, which
was a figure of true things to come. But
Christ hath brought vs into heauen,& in-
to a tabernacle, which not man but God
hath created. Seuenthly, the law broughe
no perfectiō of good things:but the doc-
trine of the Gospell bringeth full and abso-
lute blessing. And lastly, *Moses* by the law
condemnes the whole world:but the Son
deliuers the world frō the curse of the law;
& with the multitude of his mercy heals &
cures the sicknes & maladie of the world.
Like as *Moses* brought the children of Is- *Theo do-*
raell out of *Egypt*, but *Iosua* into the Land ret.
of promise:so the law brings mē vnto a
sight of their sins:but the grace of the gos-
pel hath brought vs into the kingdom of
heauē. And therfore saith *S. Chrysost.* *Ego Chryso-*
quādo lego Euangeliiū, & video ibi testimonia stome.
de lege, testimonia de Prophetis, solū christum
cōsidēro. For, y^e Gospell saith *Theod.* sheweth
the reconciliation of God : the destructiō *Theodo-*
of *ret.*

of the diuell : the remission of finnes : the departure of death : resurrection from the dead : life eternall, and the kingdome of heaven : for the scope and ende of the Gospell is the saluation of men, So that as well by the testimonies of Antiquitie, as also by the scriptures, we may see plainly how far more glorious the Gospell is then the lawe. The second thing that the Apostle speakes concerning the lawe, is, that it was giuen in or by the hand of a Mediator. Thus he calls *Moses*, who in the giuing of the law was vsed as a mediator betweene God and the people. For, when the people were not able to endure the voyce of God, then God was willing to make him an interpreter of the lawe: and God tendering the peoples infirmitie called *Moses* vnto himselfe, to whom he did not onely declare his law by word, but also writ downe the summe of the same in Tables of stone, and gaue them to *Moses* to bee deliuered to the people. That this is the true sense of this place appeares by the words of *Moses* himselfe which hee spake vnto the Israelites, saying : When ye hard the voyce out of the midst of the darknes (for the Mountaine did burne with fire) then

Deut. 5.
23. 24. 25.
26. 27.

then yee came to me all the chiefe of your Tribes and Elders and said, Beholde the Lord our God hath shewed vs his glorie and his greatnes, and wee haue heard his voyce out of the midst of the fire, &c. And afterward, if wee heare the voice of the Lord our God any more we shal die. For, what flesh was there euer that harde the voice of the liuing God out of the midst of the fire as we haue, and liued? Goe thou therefore, and heare all that the Lord our God saith: & declare thou vnto vs all that the Lord our God saith vnto thee: and we will heare it and doe it. Heere then obserue the infirmitie and weakenes of man, and how far we are from God; seeing wee are not able to endure the maiestie and brightnes of Angels. Neither did the Israelites onely endure and suffer this, but the like examples we finde in the parents of *Samson*, in *Daniell* that man of desires, in the welbeloued Disciples of Christ; whom the taste of Gods maiesty shining in Angels did so terrifie, that they fell to the ground, and wist not what they said. This onely argument then is sufficient to conuict the papists, who trust vnto the strength of their free will, and the merite of their workes.

Note.

workes. But to let them passe, and come vnto our selues; we are hereby taught to embrace the goodnesse of God, who for vs miserable and vnworthy wretches so far abased himselfe that he speaks vnto vs by euerie manner of meanes. This goodnes *Moses* doth worthily commend vnto vs, teaching vs to make this vse of it: namely diligently, and attentiuely to heare and performe those things that God speaks vnto vs. But how much greater then this was the readinesse and mercie of God towards vs, who in the ende vouchsafed to speake vnto vs by his onely begotten son, least any one should pretend the ignorance of his will? Being mindefull hereof, let vs submit our selues to his will with all our hearts, alwayes remembring the saying of the Apostle to the Hebrewes; For, if the word spoken by Angels was steadfast, and euerie transgression and disobedience receiued a iust recompence of reward: how shall we escape if we neglect so great saluation, which at the first began to bee preached by the Lord, and afterwarde was confirmed vnto vs by them that heard him? And againe, if hee that despised *Moses* lawe dyed without mercy, vnder

Heb. 2, 2.
3, & 10.
28. 19.

two or three witnessess; of how much sorer punishment suppose yee shall hee bee worthy, which treadeth vnder foote the sonne of God, and counteth the blood of the new Testament as an vnholly thing, wherewith hee was sanctified, and doth despight the spirite of grace. But, to the last part of this Text: wherein because the Apostle had made mention of *Moses* the mediator, hee now drawes an argument from the person or condition of a mediator, wherewith hee confutes them who would be iustified by the lawe. A mediator, is not a mediator of one; that is to say, hee is not a mediator betweene such as are at vnitie and peace one with another: but rather hee is one with them betwixt whom he doth mediate. But our Fathers when the law was giuen, stood in need of a mediator, lest they should be compelled to endure those greivous and terrible voices of God himselfe proclaiming the law: of which their neede whereas before they were ignorant, then they onely vnderstoode it when the lawe was to be giuen. By this argument, the Apostle euidently gathers, that the lawe is not that meanes, by which we are reconciled with

with God: but rather by the lawe our miserable estate (as before hath beene declared) is made knowen vnto vs;

Namely, that being separated from God, we haue nothing in our selues, that can defend vs before Gods tribunal seate. For God (indeed) professed himselfe to be their God, and deliuered vnto them a law: but vnto the same he added such conditions, which whereas they were impossible to bee performed, they did terrifie rather then comfort miserable men. Therefore *Moses* himself did send them to that great Prophet *Christ Iesus*, of whom as touching his office of mediatorship, hee did beare a type and figure. But now some will object & say, Had God then broken his covenant, that there must be a new reconciliation, and therefore a mediator? But the Apostle maketh answer hereunto saying, But God is one as if hee should haue said, God neuer hath broken his covenant; for as he is one in essence, so is hee constant in himselfe, and is neuer changed. But because men doe not alwayes stand to those conditions which GOD prescribes vnto them, he deales after another manner with them, And therefore then also (for matters

Deut. 18.
25.

matters before spoken of) there was a Lawe giuen, which continued for a time, so long as there was vse of it: But now is the time of the new Testament, when the Lawe & the Prophets doe yeeld vnto the Gospell, that there might be a place as wel for the Gentiles, as the remnant of the Iews, who forceably entred into the kingdome of God. I knowe that others doe expound this place otherwise, and speake much of Christ the Mediatour, of the vni-ty of God, and equality of the Sonne with the Father: but the whole Text of the words doth sufficiently teach vs, that it is not agreeable to the purpose of the Apostle. Therefore let vs ayme at the true scope of the Apostle: which is to shew, that righteousness and peace of conscience, cannot be looked for from the Lawe; seeing the ancient Fathers, to whom the Lawe was giuen, were not able to endure the giuing of the same: much lesse then shall we be able to abide it, if God should be willing to iudge vs according to the rigour of it. Therefore as the Iewes stooode in neede of *Moses*, to be their Mediator: so we stand in need of Christ, who God hath made the Mediator of the new Testament for vs.

Let

Luk. 32.
39-40.

Let vs therefore acknowledge this so great a benefit: and least wee should make the goodnes of God vnprofitable for vs, let vs with a true and constant faith embrace Christ Iesus; that he being truely vnited vnto vs may liue in vs, and that wee may lead in him a life be- seeming the profession of Christ: applying alwayes vnto our selues that which Christ said vnto his Apostles vpon the Mount *Oline*, that they should watch and pray.

Let vs therefore apply our selues vnto that vocation whereunto God hath called vs: let vs watch against the deceites of the world and the diuell. Let vs continually meditate in the word of God, that is able to comfort vs and teach vs. Let vs giue place to the spirit, which God hath made an aduocate for vs. Let vs pray continually, that he will not suffer vs to faint vnder temptations. Finally, let all our hope bee fixed and fastned in Christ Iesus, who is the good shepheard, and wil suffer no man to take his sheepe, which he hath redeemed with his blood, out of his hands. To him therfore with the Father and the holy Ghost, be all honour and glory for euer, Amen.

FINIS.

The Printers Aduertisement.

Vnderstand, Christian Reader, that part of the matter contained in the ninetenth and twentieth pages aforegoing, was (by him that copied out this Sermon, for the Presse) set downe in the Margent, without certaine direction for vs, where to bring it into the body of the Book. And consequently, for want of a guide, we haue somewhat failed (as we vnderstand since) of the due order obserued by the Authour, in his originall Copy: which was as followeth

Symmacchus, the *Gloria in excelsis Deo*: *Ierome*, the Epistle and Gospell: *Alleluia* was taken out of the Church of *Ierusalem*: the Creed, in the Councell of *Nice*: *Pelagius*, the Commemoration of the dead: *Leo* the third, *Frankincense*: *Innocent* the first, the kissing of the *Pax*: *Sergius*, the *Agnus Dei*: *Nicolas* the first, the Sequences: *Gelasius Africanus* (as saith *Nauclerus*) the Hymnes, Collects, Responsories, Graduals, and Prefaces: *Gregory* the third, to the secret of the Masse, *Quorum sollemnitas hodie in conspectu tue Maiestatis celebratur*, *Domine Deus noster in toto orbe terrarum*: *Leo* the first, & so forward in order, as it standeth in the booke.

Furthermore

In the 3 page, line 17, read 43 On page. 14. line 10, read *Amblatha*.



26/